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each other. While rigidly avoiding discussion of the ethical or social implications of Green's philosophy this work is not without interest for the student of ethics, since there is a close connection for Green between ethics and metaphysics.

J. KANTOR.

A HISTORICAL INTRODUCTION TO ETHICS. By Thomas Verner Moore. New York, American Book Co., 1915. Pp. xii, 164.

This little handbook, designed for Catholic students, presents the ethical systems not in chronological order but logically and in relation to the system of Saint Thomas Aquinas whose positions are adopted and whose work is presented with greater fullness than any other and as the climax of the discussion. Ethical systems are divided into two classes, "conditionate" and "absolute," the former comprising the various forms of hedonism and utilitarianism and the latter all the rest. Systems of absolute morality are divided into five groups, according as the organ of knowledge is the moral sense, sympathy, instinct, intuition, or reason. Under this latter class are treated the work of Kant, Socrates, Plato, Aristotle, and Saint Thomas. The position of Saint Thomas that there is a difference between the virtues and the gifts of the Holy Spirit is adopted and ethics is absorbed in religion. The discussions of the individual authors are necessarily very brief and fragmentary but the statements are very clear and very fair. The last paragraph is in the form of a prayer to deity. The book is frankly hortatory.

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